A

SERMON

PREACHED BEFORE THE

JUDGES,

At the Assizes

HELD IN

FLINT,

APRIL 13. 1762.

BY JOHN PRESCOT M. A.

CHESTER:

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To the Right Worſhipful

HUMFREY HANMER

HIGH SHERIFF,

And to

Sir *JOHN GLYNNE* Bart.

Fore-Man,

JOHN EGERTON *Eſq*;
ELLIS YONGE *Eſq*;
BAGOT READ *Eſq*;
THOMAS HUGHES *Eſq*;

And all the other Members
Of the GRAND JURY:

This *Sermon* publiſhed at Their Command, is humbly Dedicated, by Their obliged and obedient Servant

John Preſcot.

Acts XVII. 31.

GOD hath appointed a day, in the which He will judge the World in righteouſneſs, by that Man whom he hath ordained; whereof He hath given aſſurance unto all Men, in that He hath raiſed him from the dead.

IN this ſublime feſtival ſeaſon of the Church, this wiſe juridical appointment of the State, and this full aſſembly of devout Perſons, whoſe late Euchariſtic Vows have, I doubt not, aſcended from our Altars upon earth to thoſe in Heaven: what Subject ſhould I offer to your meditation rather than the final heavenly Tribunal? or what example can I better follow than the inſpired one of St. *Paul*? whoſe Sermon to the *Areopagus* is here recorded, to a Court of Judges illuſtriouſly learned in the ſcience of human Laws, and rigorouſly upright in the Execution of them.

them. A happineſs we ſo juſtly eſteem and value, as the ſtrong Guard and Multiplier of all the ſweet Enjoyments of Liberty, Property, and Life itſelf.

He firſt obſerved the weakneſs and depravity of the State of Nature, and the blindneſs, the errors, and deficiencies of Natural Religion, which ſo manifeſtly failed in directing Men to the true Knowledge and Worſhip of the Deity, that where they were moſt prudently and piouſly diſpoſed, even there it miſled them into miſerable Superſtition, and plunged them in the blackeſt Guilt, the infinite Vanities and Abominations of Idolatry.

For if the Men of *Athens*, the great Maſters of Reaſon, and Profeſſors of all Knowledge, if Theſe the confeſſed Guides of Nations, and celebrated Tutors of the World, could not with all the illuminations and reſearches of the moſt exalted Reaſon, find out their Creator: yet ſtill ingenuouſly, tho' ignorantly, worſhipped him under the title of *the unknown God*; This is abundant Evidence to any impartial and conſiderate Man, This alone is an undeniable experimental Proof of the

the deficiency of Natural Religion, and the abſolute Neceſſity of Revelation; and a ſufficient Confutation of thoſe Deiſts, who for more liberty in their Vices would reduce us to the ſtate of Paganiſm; while we know the wiſe Heathens of ſeveral Sects and Nations, particularly *Socrates*, *Plato*, and their Followers, from their Experience of the obſcurity of natural Light, were frequently declaring and lamenting the great Want there was Λόγου Θείου τινός, of ſome ~~WORD of God~~ divine, ſome divine Revelation. [a]

AND ſince, as St. *Paul* here quotes his Countryman *Aratus*, *We are the Offspring of God*, what can be ſo ſuitable to the Goodneſs, ſo agreeable to the Tenderneſs of our heavenly Father, as to recover his own loſt Offspring, and ranſom his captivated Progeny? to grant them a gracious Revelation, and teach them what by Nature and Reaſon they could not diſcover? what Expiation God would accept for Sin, and what particular kind of Worſhip would be pleaſing in his Sight; how to make the duties of Religion clear and obvious to all Capacities, and how to eſtabliſh it with

a Plato's Phædo, v. Dr. Clarke of Nat. and rev. Religion. p. 139, &c.

with proper Evidences and Authorities; how to obtain that ſupernatural Aſſiſtance, which is neceſſary for ſubduing their Corruptions; and how to gain a full irreſiſtable Aſſurance of thoſe two great Motives of Religion, the Rewards and Puniſhments of the future State.

THIS God alone could do, this God has done; and the Myſtery hid from Ages is revealed. The Creator has himſelf aſſured us in a particular Manner, in the fulleſt Expreſſions, and with Repetitions of thoſe fulleſt Expreſſions, that when He created Man, He inſpired into him an intelligent ſpiritual Subſtance, after the Likeneſs of his own Nature; an eternal living Soul, a Spirit which can never Die, nor be annihilated. The Man-ſlayer cannot kill it, the miſerable Self-Murderer cannot deſtroy it; Satan, Sin, all the Powers of Darkneſs cannot diſſolve it. For the everlaſting *God created Man to be immortal, and made him to be an Image of his Own Eternity.*[a] He has alſo further informed us, *That tho' in Adam all die,* yet ſuch is his Almighty Mercy, Power and Juſtice, that *in Chriſt ſhall all be made alive.*[b] Then, *as we have borne the Image of the earthy Adam, ſhall*

a Wiſd. 2. 23. b 1. Cor. 15. 22, 49.

we ſhall alſo bear (or loſe) *the Image of the heavenly Chriſt; for then will he judge the world in righteouſneſs* with divine pure and omnipotent Juſtice, *by that Man whom He hath ordained; whereof he hath given aſſurance unto all Men, in that he hath raiſed Him from the dead.*

It is remarkable that the Apoſtle, tho' pleading here in anſwer to many parties of Philoſophers, and before the freeſt fineſt Thinkers then in the world, yet dwells not on abſtract ſpeculative Arguments, but inſiſts on this One unanſwerable Evidence, the Reſurrection of our bleſſed Saviour; the ſufficient Credentials He ſhewed of his having himſelf been in that other State; the Almighty Powers and Authority which He aſſumed; the manifeſt Victory He gained over death the grave and all mortality; and the abundant aſſurance He gave of the Truth and Certainty of theſe things.

And this One inſtance, this One demonſtration, at the firſt hearing, the firſt mention of the Chriſtian Reſurrection among Them, had ſo powerful an effect, that the

whole ſevere Court of *Areopagus*, which had Preſidents of their own for condemning many, even that Phœnix of Philoſophy *Socrates*, upon a charge very near allied to this, yet all unanimouſly, all acquitted St. *Paul*. And tho' ſome inſtead of arguing mocked, as what elſe could be expected from the ſenſual herd of *Epicurus*? yet others deſired to hear him again, and be better informed of this wondrous matter; but how happy were thoſe elevated Minds who guarded, aſſociated themſelves, clave and adhered to the great Apoſtle, with ſuch tranſport reſolution and affection, as to become united, agglutinated as the original word ſignifies, engraffed and inſeparable from his doctrine?

THIS convincing Argument is what I ſhall FIRST, lay before you as concifely as I can, in ſome of the principal Evidences of our bleſſed Saviour's Reſurrection. And,

SECONDLY, conclude with an Application from it.

FIRST, Then let us recollect ſome of the principal Evidences of our bleſſed Saviour's Reſurrection.

THE

THE firſt Preachers of this immortal Doctrine were thoſe Inhabitants of Eternity the radiant Angels at the tomb; They were the firſt Proclaimers and Heralds of his Victory. And what Conviction muſt thoſe powerful Evidences give, when they ſhewed the grave, when they pointed out the Marks and Footſteps, when they demonſtrated the Place where the Lord lay?

THE firſt human Witneſſes ſeem to be the Soldiers, as Saint *Paul* was the laſt; and if the teſtimony of Enemies bears peculiar force, Theirs is ſtrong indeed. The Soldiers who felt more Trembling than that of the Earth, who were ſtruck with the Lightning of the Angels countenances, and became as dead men, while He whom they kept became alive: as ſoon as they recover'd, as ſoon as they returned to Life themſelves, *they came and ſhewed unto the Chief Prieſts all the things that were done.* a

I SHALL not need to take much notice of that ridiculous forgery which the Elders fram'd, becauſe it is as remarkable for ſtupidity

a Matt. 28, 11.

dity and folly, as for malice and blaſphemy. For thoſe infatuated Forgers firſt taught the Soldiers to wrong themſelves, by feigning that they ſlept: then preſuming to impoſe ſuch a manifeſt fraud on others, as confutes itſelf; by offering to give Evidence of what they could not poſſibly atteſt, even what they pretend to know was done, while they profeſs they were incapable of knowing any thing: while their Eyes and all their Senſes were ſealed, over-power'd and immerſt in ſleep.

THIS fiction is ſo exceedingly contemptible, that *Joſephus* who was born the Year after our Saviour's Reſurrection, either never heard it, or thought it unworthy of regard; it was either baffled and dropt in a ſhort time, or the judicious Hiſtorian deſpiſed it. Him, tho' a Jew, a Phariſee, a bigot of the ſtricteſt ſect of Judaiſm, and of the noble family of the High Prieſts, the force of truth compelled to leave that his immortal Teſtimony to the World. [a] THAT at this Time lived *Jeſus*, a wiſe Man, if we ought to call Him a Man, who performed miraculous Works, inſtructed the Lovers of Truth, and converted many

[a] Antiqu. 18 3, 3.

many Jews and Gentiles to his Faith. He was the Chriſt, whom when *Pilate* upon the acculation of the Chief Prieſts had crucified, his firſt Adorers never deſerted, but adored him ſteadily, and ſtill adore him; called from Him the Tribe of Chriſtians. For to them he appeared alive again on the third day, which thing and a thouſand other Wonders the divine Prophets had foretold of Him.

THE laſt Eye-witneſs was Saint *Paul*; and how ſhall I expreſs the Force of that Appearance? which wrought ſo miraculous a Change, that the Phariſee returned a Chriſtian, the Accuſer pleaded as an Advocate, the Perſecutor gloried himſelf to die a Martyr for this Faith.

NOR could Saint *Paul* himſelf be ſlower in entertaining this belief, than even the firſt Diſciples, to whom all the kinds of Aſſurance were ſo oft repeated. Six times did our Saviour appear to them on the day of his Reſurrection in ſix ſeveral places, and on ſix different occaſions, to *Mary*, to the Women, to *Cleopas* and his Companion, to *Simon*, to *James* the juſt, and to the College of Apo-

ſtles. Again on the next Lord's Day to Saint *Thomas* and the Diſciples. Again to the Diſciples by the prodigious draught of Fiſhes. Again to five hundred Brethren at once in *Galilee*. And in that large multitude, where would be ſeveral *Didymus*'s : in that long journey, where various days gave various opportunities : what ſcrupulous obſervations muſt there be of his Face and Mien, Speech and Motion, his Arms, his Hands, his Feet, his Side ? whether not only thoſe indelible Marks, the Wounds of the Nails and of the Spear, but the whole Man, the whole individual Being were the ſame ?

FORTY days did He ſhew himſelf alive after his Paſſion ; [a] Forty days was He ſeen and heard of them, eating aſſembling ſpeaking and commanding things concerning his divine Kingdom ; Forty days did He ſpend in convincing thoſe ſlow believers by many undoubted Arguments, and infallible Proofs. On his laſt day on Earth He led them out as far as to *Bethany*, and thence in the preſence of great Numbers, the Apoſtles, the Diſciples, and all, probably more than all thoſe Converts

[a] Acts 1. 3, 4.

Converts and zealous Witneſſes [a] who came up with him from *Galilee* to *Jeruſalem*, He aſcended eternally glorious to his Throne in Heaven.

HAD any of our dead Friends, a Parent, a Maſter, or a Magiſtrate, whom we had particularly known and honoured, riſen from his Tomb, manifeſted himſelf, ſtood, walked and converſed with us but a few Hours: I believe we ſhould any of us have been ſatisfied by the Knowledge of his Voice, his Manner, and his Perſon; but if he continued twenty or thirty Days living eating and diſcourſing with us, no man could reaſonably doubt but ſuch a one was really riſen from the Dead.

BUT in our bleſſed Saviour the reaſons of Belief are infinitely higher than theſe; the Time He ſtaid on earth, the Pains He took to inform them, the Care to open the Scriptures, the Meekneſs to endure their Unbelief, the Mercy to awake their Underſtandings, the Condeſcenſion to eat and drink before them, All theſe are ſuch diſtinguiſhing inſtances of Clemency, as never appeared in any Mortal, much

[a] Acts 13, 31.

much leſs in any Immortal but himſelf. His Manifeſtations are ſo full, that we ſeem not only to read of his marvellous Appearances, but to ſee his moſt gracious Manner of offering Himſelf. What Patience do we behold, when He expoſes his Side, and his wounded Body to be ſearched! with what Authority does He upbraid their Incredulity! with what Majeſty does he convince and aſtoniſh his Apoſtles! do not our Hearts burn within us, as thoſe of the two Diſciples did, when we ſee ſo much of Deity exerted, that had they not at laſt believed, the very Dead would have exclaimed againſt them. Such Earneſtneſs and Vehemence it did at laſt create in Them, as ~~which~~ might, if any thing might, make amends and attonement for their former Unbelief.

WITH this Doctrine does their Preaching inſtantly begin; for this the new Apoſtle Saint *Matthias* is conſecrated. 'Tis not privately preached, but publickly proclaimed; 'tis affirmed defended and atteſted not ſo much by the Tongues of Men, as by the Spirit of God. The Tongues of Fire, as Organs of more powerful Speech ſent viſibly from Above,

Above, illuſtrate and divulge it through the World, with a Force, Penetration, and irreſiſtable Activity, like that of Lightning. The Sound from Heaven as of a ruſhing mighty Wind ſoon reaches the uttermoſt part of this Globe. All the Languages on Earth immediately ſpeak it, all Nations under Heaven are made to underſtand it.

But why do I ſpeak of their Words, their converting ſo many Millions to this Faith, the divine Evidence and impreſſion of their Eloquence; their Sermons and their Writings, which are as ſo many perpetual Sermons to Mankind, are certainly proofs of a miraculous nature; but their Actions and their Sufferings for this Doctrine vaſtly more. By this Power they healed all Diſeaſes in the Living, by this they raiſed *Dorcas*, *Eutychus*, and others from the Dead. But if we conſider their Sufferings for this Faith, They are too great, too various, too aſtoniſhing to be repeated now; for how ſhall we enumerate their Dangers and their Scourgings, their Bonds and Perſecutions? the horrid Cruelties of barbarous Nations, or the ſtudied Barbarities of the Polite? their being ſtoned, or torn, or ſawn aſunder? their

Tortures and diſmal Ends by Fire, by the Sword, by the Ax, by the Spear, by the Croſs, by every Weapon of Cruelty and Torment.—But let us rather turn our Thoughts on their Contempt of Life, and Hope in Death; their Earneſtneſs to depart, and be again with their Lord; their longing to purſue him through all the Pangs and Agonies of Death, that they might partake of the Joy, the Crown, the Glory of his Reſurrection. Such is the Teſtimony the Apoſtles, and not only the Apoſtles, but many of the five hundred Brethren to whom He had appeared at once, gave of this invaluable Truth. So ſhould that bleſſed Reſurrection be atteſted; ſo ſhould thy Triumphs, O CHRIST, our Lord and our God, be celebrated, be adored and followed.

If then there be any Truth in Men or Angels, in Jews or Chriſtians, the Living or the Dead; in Heaven above, or in the Earth beneath, or in the Graves and Regions under the Earth; If there be any Belief for the Number and Manner of Appearances, or for the Number and Integrity of Witneſſes; the Prejudice of ſuſpicious Friends, or the Confeſſion of malicious Enemies; If any Evidence in

in the ſcrupulous Sincerity, the unwearied Conſtancy, the fatal Teſtimony and extreme Sufferings of Men; or in the Prophecies, the Power, the infallible Spirit, and repeated Miracles of GOD; then is that grand Article of the Chriſtian Faith undeniable, immoveable, Indubitable, that JESUS CHRIST the Lord of Life, of Glory, of All, roſe again the Third Day from the Dead.

As this high Subject muſt elevate our Thoughts; I ſhall now in the SECOND *and laſt Place* addreſs you not as meerly Mortals, for ſuch are the Brutes and loweſt kind of Animals: but as MEN, immortal Men, eternal Beings, everlaſting Souls, and ſo far equal to Angels, the higheſt Order of Creatures. Let the Atheiſt, if there can be any ſuch: Let the Deiſt, if he can poſſibly, ſeek refuge in Duſt, Worms, and more horrible Darkneſs than he lives in; but let every reaſonable Man act up to reaſonable Grounds: let every Chriſtian riſe with his Saviour above terreſtrial to cæleſtial Views. Let ſuch a One remember, let Him conſider nobly in his Heart: for *There* is Knowledge and Underſtanding to ſay, I have a Soul, a rational, immortal, never-fading Soul, not made of Earth

or

or any power of Matter; but infuſed by divine Inſpiration, and from the power of the eternal God, when He breathed into me the *Breath of Lifes*. For ſo *Moſes* [a] has moſt plainly and loftily expreſs'd it: which expreſſion He applies to no other Creature; when God made Man not only to live and move, but to think, to reaſon, to diſcourſe. For this is a diſtinct thing, of a different Original from all Body. This excellent Intellectual Spirit is what *the God of the Spirits of all Fleſh* [b] declares to be his own Image, after his Likeneſs. By This we approach to the Divine Similitude even in this World, in Underſtanding, Conſidering and Deſigning, in the true Free-thinking and Free-chuſing, in Dignity, Authority, Spirituality and Immortality.

AND as all Men are of one Blood, one Family, one general Society: Natives and Fellow-Citizens of one World, and Co-heirs of Another: The ſame Nature and divine Reaſon oblige us to be true and honeſt, juſt and faithful, benevolent, peaceable, charitable and liberal to every Man; free from all deceit

a Gen. 2. 7. b Numb. 16. 22.

deceit and overwitting, Extortion and Oppreſſion, all Injury, Theft, Perjury, Falſe-witneſs, Violence and even coveting of Wrong; all Diſloyalty, privy Conſpiracy, Sedition, Treaſon and Rebellion.

But ſince the Father of [b] lying, of Murder, and all other Crimes has corrupted Human Nature, LAWS have from the beginning been eſtabliſhed, by thoſe grand Oracles of Human Wiſdom, the Legiſlators of all civilized Nations; as neceſſary to ſupport that rational Benevolence, which is the natural Foundation Bulwark and Ornament of all Society and Government.

And by the Excellency of our Conſtitution, We ſee *Juſtice* carried and attended with proper Dignity: *Juſtice* as it were in perſon twice annually circuiting Our Country: not blind or deaf, but circumſpect, attentive, and powerful to reward Virtue and puniſh Vice; that Religion and Morality, Truth and Honeſty, Concord and Loyalty may ever flouriſh and increaſe. Theſe Products make it the Glory of our Land. And of its upright Adminiſtra-

a Jo. 8, 44.

tors what ſays the [a] Pſalmiſt? *Ye are Gods, and the Children of the moſt Higheſt.* A ſort of terreſtrial Angels, ſent as from Heaven, by the God of Judgment; [b] His Copies and Images on Earth as Children are of their Parents; and Recoverers of thoſe Original Virtues which God himſelf firſt planted.

But this delightful Subject muſt not draw me from what *Julius Cæſar* and others aſſure us, thoſe very [1] ancient Judges Philoſophers and Divines of *Britain*, the *Druids* taught in their annual Aſſizes, as I believe the [2] Word may be properly tranſlated, "*That* [3] Souls never dy, "but are incorruptible, and live for ever. "[4] *That* our Departure hence is into a middle "State, between a ſhort and long Life, a "Tranſlation into another World." [5] *That* all "fear of Death is to be diſdained, that the Con-"tempt of it may raiſe us to the Heighth of "Courage and Virtue in the [6] View of living "again. [7] *That* nothing but the Divine Power "and Vengeance is to be dreaded.

a Pſal. 82. 6. b Deut. 32, 4. 1 Diog. Laert. 2 Confidunt. 3 Cæſar de bell Gall. vi. 12. Strabo iv. Val. Max ii. 10. Pomp. Mela. iii. 2. Diodor. Sic. v. 2. Amm. Marcellinus, xv. 9. 4 Lucan i. 454. 5 Cæſar ibid. 6 Appian de Celt. 7 Diog. Laert. et Cæſar ibid.

So

So much we are well assured those venerable Instructors taught. But no Wonder if Their Memorial Verses and unwritten Tenets should be imperfectly represented by Men bred to Polytheism and Idolatry; from which [a] *Pliny*, [b] *Tacitus*, and [c] *Maximus Tyrius* have clear'd them, as from Image-Worship I think all acquit the *Druids*. And if an ancient Heathen, [d] no Christian tho' living at *Rome* when *Saint Paul* preached there, if he relates it right, tho' cautiously, as Old *Rome* thought, "To these, and only these "of all Mankind, The Divine Nature's most "revealed, or sure it's most unknown."

Thus then, They prepared our country for Christianity, where *Lucius* was the first King on Earth that established it, and that early, as a National Religion; and from whence that Guardian Angel of the Church, *Constantine the Great* diffused it, as a new diviner Sun throughout the World.

O Christianity! Thy Seat is the Bosom of God; Thy Voice the Harmony of both Worlds,

a Plin. Nat. Hist. xvi. c. 44. b Tacit. Ann. xiv. c. 30. c Max. Tyrius xxxviii. d Lucan i. 452.

Worlds, the preſent and the future; Thy Laws and their Sanctions from everlaſting to everlaſting. And they will certainly be fully executed by that moſt Mighty, moſt Holy, moſt Juſt, and merciful Judge, who will eternally Reward, or eternally Puniſh, every Man, both in Body and Soul, according to his Actions, Words and Thoughts.

SHALL we not then Inſtantly prepare for that His Second, Sudden, Swift, moſt glorious Appearance? And muſt not this Inſtant Preparation be perfectly ſincere? Not defective but effectual; not indolent, but vigilant; not partial, but total; not temporary, but habitual? It muſt be ſuch as ſeeks not its praiſe from Men, but from the Omniſcient God. The Opinions of Men, tho' never ſo ſharp-ſighted, are often illuded by Hypocriſy: the very Laws of Nations, tho' excellent and ſacred in themſelves, are ſometimes evaded by Artifice and Chicanry: but Him, with whom We have to do, no Illuſion can deceive, no Contrivance, no Power can eſcape.

[a] *WHAT then is the Hope of the Sinner, tho'*

a Job 27. 8.

tho' he had gained the World, when God ſays, [a] *Thou Fool, this Night thy Soul ſhall be required of thee?* How great then is his Confuſion? How violent the Diſtraction of his Thoughts? How deep and true, tho' too late, his Sorrow and Repentance! Rather what extreme Dejection and Deſpair is there in his Mind! What rolling of the Eyes! What trembling of the Hands! What Faintings, what Convulſions in the Soul itſelf! How does he then wiſh and pray! And how would he give the whole World! The Agonies of the rouſed Conſcience are far more Acute and Torturous than thoſe of Death. 'Tis not Death but the Reſurrection, that inflames theſe Torments; and we ſeem to ſee (ah! too often have I ſeen) an Image of the future Puniſhments. For what an overpowering Proſpect now opens to his View! The Terrors of the loweſt Pit diſcloſed, the Earth torn from its Foundations, The whole World in Ruins and Deſolation; All Things together, the grand [b] *Accuſer* of Mankind, his own Conſcience, his Accomplices in Guilt, Things Mortal and Immortal, Heaven and Hell, the great Judge himſelf in aſtoniſhing Array againſt him.

a Luke 22. 20. b Rev. 12, 9. 10.

BUT if the Anticipation be now ſo full of Horror, what will the Reality, the Suffering itſelf be then? When the Sun and Moon ſhall be darkened, the Elements melted, the Earth burnt up, its Babels and Pyramids, all its proud Monuments devoured, and theſe Heavens themſelves as [a] *impure in his Sight*, conſumed in the Conflagration? When all this Univerſe ſhall be ſhaken, diſſolve in the Commotion, periſh and paſs away with a tempeſtuous Noiſe? When *the Lord himſelf with all his* [b] *holy Angels ſhall deſcend from Heaven in his Glory*, [c] *with a ſhout, with the Voice of the Archangel, and with the Trump of God,* [d] *in flaming Fire taking Vengeance* on the Hypocrite and the Careleſs, on all who are not duly prepared for his *Tribunal*. But *He ſhall come to be glorified in his Saints, and to be admired in all Them that believe*, and live as believing, expecting, naturalized and qualified for the *new* [e] *Heavens and the new Earth.*

LET us then endeavour to expreſs, let us here begin to admire, to extol, to glorify the ineſti-

a Job 15. 25. b Mat. 25. 31. c 1 Theſ. 4. 16. d 2 Theſ. 1. 8. 10.
e 2 Pet. 3. 13.

ineſtimable Love, the glorious Power, the gracious Manner of our Redemption, and Aſſurance of eternal Life. That in that terrible Day, [a] when *We muſt all appear before the Judgment-Seat of Chriſt*, even Then [b] *We may have Boldneſs and acceſs with Confidence by the Faith* of him, to the Throne of that compaſſionate Judge, who is our Brother to receive us, our Redeemer to ranſom us, Our High Prieſt to atone, our Advocate to intercede for us. Who will not by his Word at the laſt Day condemn us, becauſe he has already by the ſame Word abſolved us; declaring with Expreſſions of the fulleſt Force, and Repetitions of Aſſurance, [c] *Verily verily I ſay unto you, He that heareth my Word, and believeth on him that ſent Me, hath everlaſting Life, and ſhall not come into Condemnation, but is paſſed from Death into Life.*

WHICH that We may all do, God of his infinite Mercy grant, &c.

a 2 Cor. 5. 10. b Eph. 3. 12. c John 5. 24.

THE END.